Sr Iohn Franckhin 2

¶ THE HARVEST IS AT HAND, VVHERIN THE TARES SHALL BE BOVND, AND cast into the fyre and brent. Math. xiii. D. G

VVherfore here the worde of the Lorde (O ye gentiles) preache in the iles that lie farre of, and saie he that hath skatered Israel, shall gether hym together againe, and shall kepe him as a sheperde doeth his flocke, for the lorde hath redemed Iacob, & ridde hym from the hand of the violent, & they shall come and reioyce vpon the hills of Syon, and shall haue plentiousnesse of goodes: whiche the lorde shall geue theim, and their conscience shalbe as a well watered garden, for they shall no more be hungrie, and whan it is new builded and set vpon this facion, it shall neuer be broken nor cast downe any more. Ieromi. 31. B. G. Neuerthelesse wo be vnto them that calle euill good, and good euill, whiche make darkenesse lyghte, and light darkenesse. Esaie the. v. D.

BRITISH MUSEUM

The contentes of this boke wherin is mẽcioned, the policy of poppyshe Prestes, & what wee oughte to pray for, and a comparison betwen them & the prestes of baal also diuers textes and sentẽces of the holy scriptures, to put mẽ in remembraunce of the wrath of god to com agaynst al vngodly people. declarynge also what man is of him selfe in the olde Adam. what ỳ Lawe is, & wher for it was geuen. what Christ hath done for vs, what promys he hath made and to whom, and who be the true ministers of his gospyle. and also who be the deceyuers of the people. and an hũble petition desyred of ỳ kynges maiestie, and a disconerynge of

titud of antichristes & likwise abrefe declaracion of ẏ Joyfull tyme to come. with a general absolucion for oure fayned speritualtie, whome I doo most cōmonly name in the proces here of markt mene or marckt mōsters, not onely because they are marcked in their bodies & somtimes weare disguysed mōstrus garmētes, but because their doctrine is marked also, for ẏ that they wold haue the people to beleue part of the holy scriptur as it was spoken and writtē vnto vs, and som other partes therof they wolde not haue them to beleue in the true litterall sence, but wolde haue the people to beleue it & receiue it, only as they do marke it & appoynt it out vnto thē, and wher as soumtimes

I do

do also name them marked mõ-
sters, it is because they are soo
shamles & so far waxen in their
abhominacions, that they dare
do al vnspeakable myschefe. Ose.
vi.c. wherfore because no man
knowyng the word of god, may
iustly & withe out offence name
thẽ to be any of ỹ people of god,
therfore I name them by suche
names, as be moste agreable
to their conuersaciõ, know
ynge ỹ all they whiche
hath bene of the
marke, and
be nowe
truly
cõuerted, perceiueth this to
be true, wherfore none
of them, whiche
knoweth true
godlynes
& wylbe offended &

Grosely compyled without any clearkly Eloquẽce by John Champneys, an vnlearned laye mane borne in the countrie of Somerset, alytyl beſydes brystowe, haueynge more affection in the playne settynge fourth of ỹ troth, then in alonge Sophystycall Ipocryſtische tale craftily vttered. wherfore I deſyre you to beare with my rudenes, in that ỹ I haue ſo groſly gathered certayne places of ỹ holy ſcriptures, and haue euen ſo lykewyſe written thẽ herein, to put ſuch men in remẽbrance as be of god, and yet dothe not muche exceryſe thẽ ſelfues neither in readyng nor hereyng of the holy ſcriptures, that by the

meane

mean hereof I mai partli moue
them to vse more diligence ther
in and also to be more earneste
to god in their faythful prayer,
for the assistaunce of his grace,
both to attayne spiritual power
therby to lyue acordenge to the
true relygiō of ẏ gosple of christ
and also to haue the true vnder-
standynge of his worde, by the
gyft of the holy goste, in a perfyt
fayth, beynge establyshed in an-
vndouted hope, of all thynges
promysed therein, and not to be
of awaueryngе mynd, and so be
desceaued by the sophistical ipo-
crytishe doctrine, wᵗ our markt
monstres of their owne
mindes doth set forth,
but vtterly to ab-
hore and dys-
pyse it. gal.
i.a.b.

Lyke as all men which be of god moueth and procureth one another to seke the true knowleage of all godly leuynge onely of god by assistaunce of his grace in ỳ holy scriptures, other in hearynge or readynge therof, accordyng to ỳ cõmãnde ment of god both in the old testa ment and also in the new. Esai. xxxiiii. Jere. ii. f. John. v. c. Col. iiii. d. Tim. ii. a. and iiii. b. So likewise our shameles mõsters wolde haue men to beleue, that their clerkly sophistical doctrie should sufficiently instructe the people, in the knowlage of the holy scriptures, for they them selues know not what the rege neracion of ỳ spirite of christ is, but what the deuel and the sub tilte of mans wit by out warde

lernynge

nynge knoweth, ỹ many of the
be perfect in, and therby they set
fooꝛth their doctrine. Wherfoꝛe
I haue rudly in this litill boke
set furth the trouth as it is wꝛit
ten in the holy scriptures, in a
witnes against their clerkly so-
phisticall cõueiaunce, knowyng
perfectly ỹ all people whiche be
of the elect of god & regenerate
in chꝛist, doth delit moꝛe in eue-
ri part of the truth being neuer
so rudely wꝛiten oꝛ spoken, then
they doo in a clerkly sophistical
lye, al though he be neuer so plea
santly uttred, how be it our ma-
rkte men set them fooꝛth apase,
foꝛ now that they perceiue ỹ the
highe powers, wyll not suffer
them to vse their old abhomina-
cions, they set fooꝛth newe Ipo-
chritish doctrin to bꝛinge their

childern aslepe, and so to kepe them out of the way, how be it if the childern did knowe perfetly what nurscis thei be that rocke them, they wolde slepe no more in their cradels, but wolde rather ly in ẏ bare playn groūd w̄ the electe people of god ī christe, amōg whom god sayth bi ẏ prophite Esai. xxxiii. c. ye shall not se people of astrange tounge, to haue so diffuse alangauge that it may not be vnderstande neyther so strange aspeche but that it shalbe perceued, for al that be the true ministers of christ and haue his sperite in thē as saint paule and wother the appostles had, dispise their out warde holynes and clerckly lernynge as saint paul did. philipp. iii. b. for sainct paul beynge lerned wold

in

in no wise precahe or wryte any thynge cōsernynge the gosple of christ, after ẏ maner of outward lernynge. i, cor. ii b. and gala. i. c Wherfore be ware of ẏ doctryne that is be syde this, for to make mani bokes it is an ēdles work. preacher. xii, d. but all scripture geuen by inspiration of god, is profitable to teach, to improue, to amend, & to instruct, in righ-tuousnes, that the mane of god may be perfite, & prepared vnto all good workes. the ii timo. iii. d. for all the wordes of god are pure & cleane, and he is ashelde vnto all them ẏ put their turst, in hym. Wherfore friste knowe this that no prophicy in the ho-ly scripture hath any priuate in terpretation, for the scripture cam not by the wyll of man, but

holy

holy mene of god spake as they were moued by the holy goste. ꝑ ii. peter. i. d. and euen so nowe ꝑ thynges of god knoweth no mãe but ꝑ spẽrit of god, which sperit sercheth al thynges euen the bottom of goddes secretes, wherby we knowe the thynges that are geuen to vs of god, whiche thynges also wee speake not with the wordes whiche mans wysdome or lernynge teacheth, but with the wordes which the holi goste doth teache. i. cor. ii. c. prayng alway in sperit for grace mercy & peace from god our father, and frome our Lorde Iheſus Chriſte. to be with all them whiche lone the profession of his gospel vnfaynedly. Wherfore oure faythfull prayers beynge mad to god, for the vnyuersal assystaunce of his

deuine,

graces, our moste bounden duty is, to pray, for the preseruatyon of the moste Royall estate of the Kynges maieste, my Lord protectors grace and all other of ỹ kinges most honorable Counsell, that the kynges highnes procedynges maye prosperusly take good effect to ỹ glory of almyghty god, to the kynges honor and to the encrease of all godlynes, in ỹ vtter dystrucciō of ỹ whole Incorporatiō and power of all marckt presthod, and to restore the people of god within all his realmes and dominions, again frely in to the true lebertie of ỹ golple of chriſte, lyke as the godly Kyng Josias beyng yong of age in the begynynge of his time, distroyed all the prestes & prophites of baall, & of other

false

false goddes, and also restored the people beynge Jewes to the true worshippynge of god after the lawe of moyses. As we reed the iiii kynges xxiii. and the .ii. of cronicles xxxiiii. Wher with al god was well pleased, and is alway with all kynges & hygh powers, which seke his glory, and the deposition & vtter suppression of all suche tirannous Ipocrites as all our markt mẽ be, which in tim past hath caused kinges & other high powers to assist thẽ to execut their abhominable deuelish tirani, & to maintayne al other of their abhominations, which doth fare exced all other abhominations, ỹ any man mai read of in ỹ holy scriptures ỹ hath becun sence ỹ begynynge of the worlde, both for

longe

long continuaunce and also for great delusion, namely it doth fare exceed the abhominations of the prestes and prophites of baal, for wher baales prestes before the raygne of the sayd godly king Josias, caused ꝑ people to worshipe Idoles, our marke men haue bothe caused ꝑ people to worshipe many mo Idoles, then euer baalles prestes did, & be lyke wyse worshipped themselues as Idoles, and be also named the ministers of the gospele of christe, although they delite in habondance of temporal possessiones, hauynge names of dignitie lyke temporall Princes and rulers, clene contrary to the doctrine of christe, math. xx. d. & xxiii. d. mark. x. Luke. xxii. & John. xiii. b. Pet. v. a. Whiche

is

is an open presūptuōs blasfemi
of ẏ gosple. and like as baalles
prestes procured ẏ death of ma
ny of the true prophets of god,
so haue our markt mē procured
and sougth the death of all ma-
ner of people whiche profeste ẏ
true religyon in christ, & lyke as
baales prestes dyd cōtrary to
ẏ ordynancis of god wrytten in
the lawe of moyses, so haue our
marked mōsters don & yet day-
li doth so fare forth as thei dare
for fere of the temporall power
cleane contrary to all the ordy-
naūcis of chryst wrytten in the
gosple. and yet wold stil be naēd
to be the ministers of christe, be
cause they can talke of goddes
worde, and haue many crafty
argumētes & sophystycall dys-
putations therof, and therfore
they

thei say thei know god, but with
their dedes thei deny him. Tit.
the fyrst chap. b. hauynge but a
similitude or vayne shadowe of
godlynesse, but haue openly de-
nied the power therof, the. ii. of
Tim. iii chap. a. wherby they ar
plainly knowne to be the chyl-
dren of the deuyll and dampna-
cion. Jhon. viii. f and the fyrst e-
pistle of Jhon. iii. b. Wherefore
God sayth by the Prophet Esai
the .xiiii. chap. e, Let there be a
waye sought to destroye theym
which be in their fathers wyc-
kednesse that they come not vp
agayn to possesse the land, And
it is also wrīte in the Psalmes.
cxxxvii. b O daughter of Babilō,
happie shall he be that rewar-
deth the as thou hast serued vs:
blessed shall he be that taketh

thy chyldren, & throweth theim
against the stones: for the tyme
is come that whosoeuer wil not
receyue the trewe doctrine of
Christ shalbe destroyed from a
monge the people. Actes. iii. d.
And the vngodly transgressors
& suche as are become vnfaith-
full vnto the Lorde, must all
together be vtterly destroyed.
Esa. i. g. For the Lorde, Jhesus
shal shew himselfe from Heauē
with the Angelles of his power
with flamyng fyer, which shall
render vengeaunce vnto theim
that knowe not God, and that
obey not vnto the gospell of our
Lorde Jhesus Christ, whiche
shall be punyshed with euerla-
stynge dampnacion, frome the
presence of the Lord, and from
the glorie of his power. The se-

conde

conde to the Thessalonyans the fyrste Chapiter.d. In whiche power he is now come in spirit to be glorified in his Sayntes, and to be magnified in al them which beleue. The second to the Thessalonias, the first chap.d. which is the bynding of Satan and the fyrst resurrection spoken of in the Apocalipses the xx.chapiter.a.b. that is, where as the trewe professyon of the Gospell hath ben so moche persecuted & hated euer synce the Apostelles tyme, that no man myght be suffred opēly to folow it. Now God wyll glorifye all theim that loue it, for euer and euer, thorough oute all posteri-ties. Esai.lx.c. And wyl clerely destroy the whole power of all the enemyes thetof. Esay.lx.b.

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ties. Esai.lx.c. And wyl clerely
destroy the whole power of all
the enemyes thetof. Esay.lx.b.

O consyder this, ye that forget God. Psalm. l. d: And holde you stylle in the Lorde, & abyde patiently vpō him yet a lytle whyle, and the vngodly shall be cleane gone. Psalm. xxxvii. b. wherfore put nothyng to the woordes of God lest he reproue thee, & then thou be founde a lyer. Prouerb. the. xxx. a as all our markt men be, therfore kepe alwayes in remembraunce, and submyt yourselues to the cōmaundementes of god. Deut. xiiii. a. xii. d. where he sayth: you shall put nothyng vnto the woordes which I commaūde you, neither take ought therfrom: for if any man shall adde any thīg to the holy scriptures, God shal adde vnto hym the plages that ar writtē therin: And if any man shal minish

any

any parte therof, God shal take away his parte out of the boke of lyfe. Apoc. xxii. d. Neuerthelesse suche is the disposicion of man: for the fyrst man Adam bare a wicked hert, trāsgressed and was ouercome, and so be al they that ar borne of hym, The iiii of Esdras the. iii. chap. c. for the imaginacions of mans hert is euyll euen frō his youth, Gene. viii. d. And is but earth, earthly. i. Corin. xv. f. Endued with wyt and reason. Genes. i. And subiect to affection & lust. Gene. iii. And no man hath attayned to the whole knowledge of his owne synne. Psal. xix. d. For in the flesh of man remayneth no good thyng. Roma. vii. d. Wherfore those thīges which men haue in hygh estimacion be abho-

Man.

abhominable in ỹ sight of god. Luke. xvi. d. For the naturall man perceiueth not the thinges whiche belong to the spirite of God. i. Corin. ii. chap. d. Wherfore it is vndoubtedly to be beleued, that all people remaynyng in the olde Adam, beyng of naturall discressyon, whiche be not yet regenerate of God, with the spirite of Christ, are thus farfurth vntyl this tyme. the subiectes of the deuyll & abiectes from God. Roma. viii. b What wisdome or learning soeuer thei haue, or what outward lyfe soener thei lyue, & knoweth nothyng of the thynges of god. i. Corin. ii. c, the .iiii. booke of Esdras the. iiii. b. Neuertheless reason and learning by the workes frō the creation declareth

reth and confesseth God, so that they are without excuse that so know God, and glorifye hym not as God. Romayns the first c. Howbeit no man, by any gyft of nature may glorifye God, or do any thyng which is godlye: for it is God which worketh al goodnesse in vs, both the wyll, and also the deede, the Philippians the seconde. c. Wherfore, the onely trewe & perfect remedy is for all reasonable people to seeke of God in prayer, the regenaciō promysed in Christ. Esaie. lviii. d, Jhon vi. c. Mat. vii. chap. b. and Luke the. xi. b. Wherby they shal haue both the true vnderstāding of his word, & also power in spirite to lyue alway accordyng to the trewe professyon of the Gholspell: for

otherwyse

otherwyse no mā may be accep-
table with God and a partaker
of euerlastyng lyfe with Christ.
Math. xiii. c. and Luke. viii. b.
For neither reason nor learnig
can declare the true religion in
Christ wherwith onely God is
pleased and pacified by Christ:
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thynke themselues to haue vn-
derstanding. Esay v. e. And pre-
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tryne of the holye Scriptures,
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xxx. a. And cursed be ꝑ mā that
putteth his trust in man, & that
taketh flesh for his arme: & he
whose hert departeth from the
Lorde, he shalbe lyke the heath
that groweth in the wildernes:
and as for the good thyng that
is

is for to come, he shall not see it. Jeremy. xvii. b. But shall be as ignorant of the comyng of the glorye of the Gospell, as the most parte of the Scribes and Phariseis were of Christ: for God hath wrapped all nacions in vnbelieke, that he might only haue mercye on all his electe. Romaines the. xi. Chapiter. e. for in the tyme of the Law, the hygh learned Scribes & Pharyseis beyng ignorant of God for their vnthankefulnesse sake thought to establysh their owne righteousnesse by the law. Romaines the. x. chapiter. a. Lyke as our marked men now beyng destitute of the spirit of Christ, thynketh to minister the gospel by their outward learnyng: for other knowledge thei haue not, but

Layre.

but doo therin now lyke as the Scrybes and Phariseys dyd, which knew not that the lawe was spirituall, and that it required moze perfectiō then mai be obserued of any erthly man, namely in that that it cōmaundeth, that we shoulde not lust. Exodus .xx. chap.c. Deut. v.b, Foz who soeuer lusteth oz desyreth in herte any thyng whiche is his neyghbours, is condemned by the law. Math.v.c. Foz they knewe not that the lawe was genen to vtter synne, and to shew the imperfectiou of our flesh, and that therby no flesh shall be iustified in the syght of God. Rom.iii.c. Wherfoze they were ignozaunt also of the pzomyse made to them in the law: foz there was neuer no pzomise

of

of euerlastyng lyfe made vnto man therin, but only that those Israelites which dyd the thinges of the lawe, should lyue therin, Gal. iii. b. Receiuyng the benedictions promysed in the lawe. Exo xxiii. d. Deau. vii. b. where Moyses sayde vnto them: if ye hearken vnto these lawes & obserue & do them, the Lorde thy God wyll loue thee & blesse thee and multiply thee, and he wyll also blesse the fruit of thy wõbe, the fruit of thy land, thy corne, thy wyne, & thyne oyle, & the encrease of thy oxẽ, & the flocks of thy sheepe, &c. These & such other lyke were the benedictiõs promysed of GOD to theym, which lyued in the law, so that the receiuyng of these benedictiõs declared what righteousnesse was in theim concernyng

the lawe, neuertheles the doinge of the thynges of the lawe dyd not helpe them to euerlastynge lyfe, for that was geuen before to Abraham, & his seede by promis, Gen. xii. a. the. xviii. c. xxii d. so that all people after that tyme, which were partakers of euerlastynge lyfe, dranke of the same spirituall rocke of faithe which Abraham did, i. Cor. x. a. both in the tyme of the lawe and also before the lawe, for the inheritaunce of euerlastynge lyfe, commeth to all people onely by grace, through fayth, Ephe. ii. b for the lawe was but only added because of transgressiō, till the seed came to whom the promise was made (whiche is Christe) Gal. iii. c. So that what so euer the lawe saithe, it saithe to them

whiche

whiche are vnder the lawe, Ro.
iii.c. for the lawe was a scole-
maister, till the tyme of chryste,
but syns that tyme, all people
whiche be regenerate in chryst,
are no lenger vnder the lawe,
galath.iii.d. for the lawe is not
gyuen to no persone whiche is
made righteous in chryste, by a
true faith, hauyng the power in
spirite by the gyfte of the holy
ghost, to loue all the elect people
of god, accordynge to the com-
maundement of chryst, Joh.xiii
d. for the hole commaundemēts
of the lawe are included in the
perfection of loue, out of a pure
heart, and of a good conscience,
and of a faythe vnfayned from
the which thinges because the
whole multytude of our market
men haue erred, thei are turned

to vayne

to vayne iangelynge about the law, & would be techers therof, & yet vnderstand not what they speake, neither wherof they affirme. i. Tim. i. chap. b. But be euen suche lyke teachers, as we reade of Act. x b. that troubled the cõgregaciõ in the Apostles tyme, which wold haue had circumsicion & the cõmaũdemẽtes of Moses law kepte, which neuer no man els in his flesh was able to kepe, but onely Christ: wherfore the Apostles by one assent, wrate a cõtrary cõmaũdement that we shoulde beleue no such doctrine, but to abstain frõ thynges offred to ymages, & frõ fornicacion & such vnclennes, & that so doing we should do wel. for our markte mẽ which teach the lawe, obserue not the lawe.

Gala.

Gala.vi.c. Neither they know not that Christ is thendt of the lawe, to iustify all that beleue. Rom.x.a. But they be very desyrous of the benedictiõs of the law, & thynke them selues to be in the fauor of god, because they haue habundance of al worldly thynges, the fyrst of Tymothy the vi. chapiter.b. Unto whom saynt Paule sayth. Galat. v.a. That al those which trust in the law (and seke the benedictions therof) are fallen from grace, & woulde that all such teachers were clearely seperated frome the companye of all Christen people. Galathas the.v.chap.b. For they are the enemies of the crosse of Christ, whose ende is damnaciõ, whose belly is their God, and glory to their shame,

which

whiche are worldelye mynded,
philipias.iii.d, wherfore let vs
wholly depend of Christ, which
Christe. hath fulfilled all thynges that
was written of hym, in the law
of Moyses & in the prophetes,
and in the psalmes, luke. xxiiii.
E. which also hath all power in
heauen and in earth, and hathe
made a generall peace betwene
god the father and vs, and hath
also put away thrugh his flesh
the cause of hatred euē the lawe
of commaundementes, conteyned in the lawe written. ephe. ii.
c. so that he hath clerely put out
the hande wrytynge that was
agaynste vs, conteyned in the
lawe wrytten, & that hath he ta-
ken out of the way, and hath fa-
stened it on his crosse, collos. ii. c
and hath also established a new
testament

testmaent, not lyke vnto the old accordynge to the promysses of god, spoken of by the prophetes Jeremye. xxxi.f. xxiiii, b. xxx. d. Ezechiel. xi. d. xxxvi. e. where he sayth, I will put my lawes in their myndes, & in their hertes I wil write them, and I wilbe their god, and they shall be my people, and they shal not teache euery man his neighboure, and euery man his brother, sayeng: knowe the lorde, for they shal al knowe me, from the least to the most of them, Ebre. viii. c. & x. c. Here ye mai se & perceiue plainli that the promise of this testament, is made onely to thē that be regenerate in christ, & therby knoweth ỹ true professiō of ỹ gospel, accordyng to the doctryne of christ, mat. xiii. c. luke. viii. b

For whosoeuer knoweth it not beyng of naturall discression, hath no promyse made within any parte of the new testament to be saued by Christ, if he departe this present lyfe in suche ignorannce: wherfore god sayeth by the Prophet Esay the.ix. chapiter. c. All they whiche enforme the ignorant people, that they be in a rygbt case, they be disceiuers, and suche as men thynke to bee perfecte amonge thē, are but castawayes, For it is also wrytten. Esay the,liiii.d That all those people whiche shalbe saued in Christ, shall be taught of God, which wordes Christ himself doth also verify. Jhon.vi.b. and sayth lykewyse, that they shall be all taught of God. And saynt Paule sayth.ii.

Cozin.

Corin.iiii. a. That the Gospell is not hydd, but onely amonge them that are losse, whom the deuyll hath deluded. Wherfore to know who theibe that knoweth the gospell, and who they be that knoweth it not, & wherby ye shal know them, as the scripture teacheth: ye shal haue it expresst in this treatyse hereafter folowyng, specially who be the true ministers of the gospell of Christ, and also who be the disceiuers of the people: for Christ sayeth. Math vii. c, A good tree can not bring furth bad fruyte: neyther can a bad tree bringe forth good fruyte: wherfore he sayeth, by their fruytes ye shall know thē: for either the tree is good & his frute good, orels the tree is euyll and his fruite euyl

Knowlege

Math.xii.c.for it is not a good tree that bryngeth furthe euell fruite neither is that an yll tre that bryngeth furth good frute luke.vi,g.wherefore it is expedient and necessary to knowe, first what fruites these be that christe speketh of, whereby all people may be knowen, that is to know, what good dedes they be which an euil mā cannot do, and also what euill dedes they be which a good man cannot do First christe saith John.xiii.C, that all his electe people shalbe knowē bi loue, which thei haue one to an other, and saithe also luke.xiiii.f. If a man come to me and hate not his father, and mother and wyfe and childzen, and bzethzen and sisters, yea, & his owne lyfe also, he cannot be

my

mi discíple, and whosoeuer doth not beare his crosse likewise & com after me, can not be my di=sciple. And furthermoze saithe luke. xviii. d, whoso euer receyueth not the kyngdom of heuen as a childe, shal not entre therī. And saith also. mat. xviii. a. Ex=cept we turne & become as chil=dzen, we shal not enter in to the kyngdome of heauē, wherfoz by these thynges befoze rehersed both ỹ people of god & ỹ people of ỹ deuil, are perfitly knowen, Fiyst all the elect people of god, are knowen by godly loue, one to an other accoz ding to the sai enges of chzist befoze mencio=ned, which godly loue commeth only by the gift of the holy gost. Rom. v. a. And falleth neuer a=way from them which be rege=

nerate

generate in Christ. i. Cozin. xii. b. So that enuye and malyce be synnes which the people of God beyng regenerate in Christ, can not be infected with all: wherfoze they be the pzincipallyst euyll fruytes that Christ speaketh of. Math. vii. c. whiche no good tree can beare: foz the spirit of God remaineth alway in theym that be regenerate in Christ. Esay lix. c. Jhon, xiiii. b wherefoze they can not do contrary to the cõmaundement of Christ. Jhon. xiii. e. whiche is loue, because they are bozne of God, & his seede remaineth alwayes in theym, the Epistle of Jhon. iii. chap. b. But the people of the wozlde can haue no suche perfection of loue to the people of God. Jhon. x. c. Foz perfecte

loue

loue is the moast principallest gift of the holi ghost. i. Cor. xiii. c. wherfore it is also the principalest good fruyt which Christ speaketh of. Mat. vii. c. Whiche no yll tree can beare: & likewise as ther remaineth in the people of God a perfect loue to al them that be obedient to the Gospell of Christ, so is there also in thē a spiritual hatred according to the saiyngs of Christ. Luk. xiiii k. Agaynst all worldly affectiōs & lustes, both in them selfes & in al other people, but specially against the whole conuersaciō of al marked mē, & other which dispyse or refuse the true doctrine of the gospel. ii. tim. iii. c. so that ꝑ vnfained hatred of al worldly affectiōs & lustes, & the hole conuersaciō of al merkt mē & other

which

which refuse ỹ true doctrine of chryst, is also a gyfte of the holy ghost, onely to theym whiche be of the electe people of God. for worldly people can not hate all worldly affections and lustes, wherfore the vniuersall hatred thereof is also an other good fruite whiche no euyll tree can beare, howbeit by this fruit the electe be not perfectly knowen but only to th[illegible] selues, neuertheless by doyng of the contrary, as by louyng and delyting in worldly affections & lustes: the people of the world ar plainly knowen to be the subiectes of the deuil, for who so euer loueth the world, or the thinges of the worlde the loue of god is not in him, the first epistle of Jhō. the seconde chap.c. And as for the

bearing

bearyng of the crosse of Christ
before mencioned, whiche is to
haue alwai a spiritual pacience
in all aduersyties, tribulacions
and persecucions, & to reioyce
only in them. Gala, vi c, Beyng
therbi assured in a stedfast hope
the secoud of Tim, ii. chapter. b
Roma. v. a, Knowyng also vn-
doubtedly the occasyō why god
sendeth such aduersyties, tribu-
lacons and persecusyons to all
his electe people, is lykewyse a
principall gyft of the holygost,
and also the spirituall confoyte
and ioye which the elect people
of God haue therin, vnto that
tyme the gospell be fully glori-
fied, is cleane contrarye to the
natural disposicio of al woyldli
people: wherfoye it is lykewyse
an other good fruyte whiche no

yll

yll tree can beare. And where Chryst sayth. Luke. xiii. d. That who so euer receyueth notte the kyngdome of God as a chylde, shall not enter therin: & sayeth also. Mat. xviii. a. Excepte we turne & become as chyldren, we shal not entre into the kingdom of heauē. This doth manifestly declare vnto vs, that all people which shalbe saued in Chryst, & receyue euerlastyng lyfe, shall receiue it only by grace geuē of God, in the mercifull promyse made in Chryst, without any assystance therunto of any of our owne workes. Ephe. ii. b. For euery one that entereth into the true rest of the Saboth of God, ceasseth frō doing of their owne woorkes. Ebrues iiii. b. And submitteth them selfes as elect

chyldren

chyldzen, wholly to be taught & lead in their conuersacion only by the spirite of Christ, vnto whom they geue the honor of al godly enstructions, so that thei do not after their owne ymagi-nacion, neither seke their owne wyll, nor seke their owne wor-des. Esay the.lviii.d Which the Scripture sayeth, Apoc.xiiii.a In suche a longe as no earthly persones could learne synce the tyme of Christ, but onely the nombre appoynted, of whome there bee some reserued by the mercifull goodnesse of God, to declare the trewe euerlastynge gospell of Christ, to the glorye therof through out the vniuer sal world. Apo.xiiii.b. wherfore it is also a principal gyft of the Holy goste, whiche no worldly person hath neither knoweth of

Jhō.xiiii.b. And an other good fruit which no yll tree can bere, so ỹ by these fruites before mencioned and not otherwyse by any other outward appearaūce, both the people of God, & also the people of the deuyll be perfectly knowen to all theim that knoweth the trewe doctrine of the spirite of Chryst. Howbeit the worldly people which worshipp the beast & his ymage, yet vnto this tyme, thynkethe to know & to deserne what sortes men be of by other outward hipocritish workes, wherfor they condempne the people of God in their iudgementes, as the scribes & pharisseis dyd Chryst. Jho.ix.c Because thei seme not to theym to be so holye in their outwarde appearaunce, as the worldly

worldly hipocrites do. Howbeit the best meane & way to knowe who be the true ministers of the gospell, and who be the disceyuers of the people, if they bee straungers vnto vs, so that we can not know them by their spiritual fruites before mẽcioned: then the surest way is to serche diligently whether they preach the gospel in lyke maner as the Apostles of Christ dyd, and as Christ cõmaunded al his electe ministers to do, that is only by the instruction of the holy gost, & not otherwyse. Luke. xxiiii. e. For that, that the excellency of the power of the ministracio of the gospell myght be Goddes, & not ours. ii. Corin. iiii. chap. b. So that all the elect ministers of Christ, geue the glorye and

prayse

praise of the ministracio of the
gospell, wholly to the spirite of
Christ, which is geuen to euery
one of the electe people of God,
which shall be saued in Christ.
Act.ii.k. & the fyrst. Corin.xii.b.
Wherfore whosoeuer preacheth
the Gospel after any other ma-
ner then onely by thinstruction
of the spirite of Christ, is a dis-
ceiuer, whom the spirite calleth
Jhon.x.a. A theife and a mur-
therer, for that that he taketh
vpō him to entre into the sheepe
folde of GOD, whiche is his
woorde conteyned in the holye
Scriptures, by another meane
and waye then by the most holy
Spirite of Christ, which is the
only doore wherby all the electe
people of GOD entre into the
trewe knowledge of the holye
scrip-

ſcriptures, ſo that all our mar-
ked men which preach without
his ſpirite, are ſpiritually both
theues & murtherers: for they
are theues, becauſe they take
from Chriſt that which is his,
that is the miniſtracion of the
woorde of God, whiche ought
onely to be miniſtred by the po-
wer of the ſpirite of Chriſt: for
otherwyſe as by outward lear-
nynge, or anye other meane or
waye, no man can miniſter it
purely and truly, the firſt to the
Corinthians, the ſeconde cha-
piter. b. c. Accordynge to the
Commaundement of Chriſte.
Wherefore, oure Markte men
are alſo Murtherers, becauſe
they dooe as moche as in theim
lyeth, ſpirituallye to murther
all thoſe ſoules to whome they
haue

haue so preached. For likewyse as we haue but one Christ, so is there but one trewe doctrine of Christ, and but one spirituall conuersacion for all people to keepe, whiche be regenerate in Christ. Ephe.iiii.a. Phil.iii.c. For all our marked men which inclyn not vnto ỹ good wordes of our Lorde Jhesus Christ, & to the doctrine whiche accordeth to godlynesse, are pufte vp with the delusion of the deuyll, and knoweth nothyng that is good, but wasteth their braines about questions & argumentes & stryfe of wordes, with many vayne disputacions after their corrupte myndes, beyng clerely destitute of all true knowlege. i. Tim. vi. a. Neuertheless all true ministers of the gospell of

Christ

Christ, teacheth with most dili-
gence to haue all people to come
to Christ: that is, to beleue all
the promyses made in Christ,
and to seke of God by Christ, all
thinges that he hath promised.
Whereof the moost principall
thing is to be regenerate of god
with the moste holye spirite of
Christ, without the which spi-
rite no man can entre the king-
dome of God. Jhon. iii. a. That
is, no man can know the thyng
that is godly, nether wherwith
GOD is pleased. i. Corin. ii. c.
Wherfore it is most nedefull &
expedient for all people hauing
the gyfte of naturall reason to
examyn their conscience surely
and plainly by Goddes worde,
either in hearyng or readynge
therof, & so to know them selues

what estate they be in: or who
soeuer hath not his conscience
agreable therunto, wholly & di-
rectly without other wrestyng
or pruithyng thereof, hathe no
promyse made within any part
of the holy scripture to be saued
in Christ, but the wrath of God
remaineth vpō him. Jhon. xii. g
For although that the apostles
woulde that the Elders of the
congregaciōs in the primatiue
Church of Christ, should beare
with the wekenes of the Jewes
whiche receyued the Gospell at
the begynnyng of their conuer-
sion in their scrupulosytie for e-
tyng of meates and other lyke
thinges, yet neuertheless they
would not suffre any of them to
continewe in the congregation
which conuerted not, after cer-

tayne

tayne admonicions frō al kynd of such bondage. Tit.iii.c. But vtterli expulsed them out of the congregacion, & al that taught any such doctrine to lai any maner of yoke of bondage vpō any of the congregacions. Gal.ii.a. moze then that which the Apostles theim selues had taught: wherfoze thei cōmañded, that if any mā preached oz taught any other doctrine although it wer a Angel from heauē, we should hold him acursed. gal.i.b Wherfoze here is to be noted, that all thei which minish ani thing fro oz addeth any thynge moze to ỹ Apostles doctrine, then ỹ which they and the Euāgelist, and the Patriarkes & prophites haue wzitten vnto vs, ar accursed of God. Apoca.xxii d. which sayne

Paule calleth other doctryne, because there is other thing in it, then that which the holygost teacheth: For the Apostles of Christ wer the last people that God appoynted to wryte scripture, whose doctrine shall remayn to the worldes end. Act. i. a. Roma. x. d Wherfore, whosoener beleueth any mans imaginacio conserning the doctrine of the holy scripture, thinkyng that by anye exposicion, other written or preached, he maye haue the true vnderstandynge therof, may be well lykened to such a blynde man, which being withonte eyes thynketh to see with an other mans eyes if thei were set in to his head, and consydereth not that the syghte of the eyes is a gift of nature, only

to

to theym, in whome naturally they be, & that no mans cũning can do any such workes: muche lesse then maye any mans doctryne either writtẽ or preached make them whiche be but naturall men to see & perceyue the spirituall lyght of gods worde. Before that tyme they be regenerate of God, & after regeneraciõ, all those people in whom the spirite of Christ remaineth, haue no more pleasure in mans clerkely curiosytie in the doctryne of the holy spirite, then a naturall man hathe beyng vnlearned, & is very desyrous to haue the knowledge withoute boke by hert, of some thing that is written, & one that shoulde reade it: & so teache him, dothe syng it to hym in prickesong,

hauyng

hanyng much fyne descant ther
in, by the meane wherof he doth
not perceyue the wordꝭ perfect-
ly whiche he desyreth to learne
by hert: in this case he that wer
so taught, would thinke that he
had a frowarde scolemaister, &
euen so lykewyse do al the electe
vnlearned people thynke, when
any man maketh long clerkely
protestacion & circumstaunces
in the doctrine of the holy scrip-
tures, because it hindreth them
from that whiche they woulde
learne by hert, that is the true
literall sence of the holy scrip-
tures as they be written. For
the true vnderstandyng therof
is geuē them of god. Esa liiii. d
Jhon. vi. e. and. x. a. whensoeuer
they heare the true literal sence
therof spokrn, being writtenfor
our

our instruction. Wherfore they delyte not in suche clerkely curiositie of men, but do vtterly abhorre it, because so many me haue ben disceyued by it, and do note also much presumption in all theym that vse it, because saynt Paule & all other whiche were godly refused it, the fyrst to the Corinthians the seconde chapiter. a b. and to the Galat. the fyrst. b. c. For lyke as the naturall reason of man discussyth all reasonable erthly thynges, so doth the spirite of Christ only discusse all godly thynges necessary to be knowē vnto vs, the fyrst Epistle of Jhon. ii. c d. & the fyrst to the Cor. the secōd Chapi. c. Wherfore lyke as reasonable men do not cōmenly vse to shutt the dores & wyndowes

of

of their houses in the middes of the fayre day lyght, & so burne candles and other lyghtes: no more do the electe people of god beyng regenerate in Christ, refuse the spirituall lyght which they haue of Gods worde by the spirite of Christ, and seke it by mens ymaginacions. And furthermore, lyke as reasonable people thynke it foly to burne candles & other lyghtes where the day lyght maye sufficiently serue: So lykewyse all people which be regenerate in Christ doth thinke it deuelish madnes for any man to trust in mans doctrine, because Christ hathe promysed. Mat. vii. b. Luke. xi. b. Jhon. xvi. k. a good spirite, & all thinges els nedefull for our saluacion, to euery man whiche

seketh

seketh it in kaythfull prayer of his father in his name: wherfore it semeth to vs which be regenerate in Christ, that al such men which seketh it not of god, according to the doctrine of the gospell, do not regarde the lyke to come, or els mystrust the promyses of Christ. & beleue men better then they do Christ: For no man lyuyng is able to proue that he hath sought it of God in a true kayth which hath it not: for at this present tyme god is so mercyfull too offre it to all people, which haue not openly blasphemed the holy ghost, and yet but a small nombre in comparison to the multitude do receyue it, wherfore his wrathe wyll shortly be knowen. Howbe it, in all those people whiche be

regene-

be regenerate with the spirit of Christ. the wonderfull workes of God are sene at this present day. For what is a gretter miracle then the whole & cleare alteracio of the hert of mā, which may vndoubtedly be perceyued in al them which be regenerate in Christ: For the olde stonye heart is cleane taken out of all the people of God, & they haue a new hert geuen them of God, which is always obediēt to the spirite of Christ. Ezechiel. xi. d. & the. xxxvi. f. & the Ebrues the viii. c. and the. x. c. So that in whome so euer the Spirite of Christ is, that persone can not be vnfruitful: For by their spirituall fruytes that they minister one to another, whiche is loue, ioye, peace, longsuffryng,

gentle-

gentlenesse, goodnesse, faythe-
fulnesse, mekenesse and tempe-
rancy, they maye bothe knowe
them selues, & also be knowen
to all other godlye people, and
not otherwyse. For no man is
knowē by any ontward appea-
rance after the flesh. Jhō. vii. c.
ii. Corin. v d Therfore if any
man be in Christ, he is a newe
creatnre. ii. Corint. v. d. whose
whole delyte and conuersacion
is in heauen, frome whence we
looke for oure Sauiour Jesus
Christ, Phillippians the. iii.
Chapiter. d. For wee confesse
our selues to be as straungers
in this lyfe, vsyng the thynges
of the worlde as though we v-
sed them not, the first to the Co
rinthyans the. vii. Chap. e. Not
doyng our bodely labour with
the

therespecte of our owne lucre,
but for that we wouldde not lyue
idely, & also to haue wherwith
to helpe the impotent membres
of Christ, neyther louyng the
worlde, nor the thynges of the
worlde, but receiuyng all nede-
full necessyties of the bodye in
worldly thynges, geuyng God
thankes, withoute any scrupu-
losytie or grudge of conscience:
For al the creatures of God ar
good, & nothyng to be refused, if
it be receyued with thankes ge-
uing. i. Timo. iiii. a. For lyke as
God doth forbyd all men from
the louyng & inordinate vsyng
of worldly thinges, so lykewise
do the hee permit all his electe
people their bodily necessities
of all worldly thynges, & when
soeuer of two euyls, the one can
not

not be auoided, God permitteth the lesse for the eschewing of the greatter in all earthly thinges. Mat. xii. a. Mar. ii. d. Luk. vi. a Gen. xix. b. Wherfore the scriptures sayeth. i. epist. of Jhon. ii. chap. e. If ye know that Christ is righteous, ye know also that euery one which foloweth righteousnesse; is borne of hym: for euery one which loueth Christ, loueth also all people whiche be regenerate in Christ. Jhon. v. a not only in wordes, but in actu all deedes. ep. Jhon. iii. c. for all people which doth the contrary be the children of the deuyll. ep. Jhon. iii. b. By whose delusyon our Marketmen haue so long deceiued vs: for the iust proufe whereof, if it maye please the Kynges maiestee, by the godly

aduise

Petition. godly aduyse of my lorde Pro-
tectors grace and other of his
honorable coũsel, to graunt and
permit like libertie to some one
of them being of smal reputatiõ
& learnyng, which be now rege-
nerate with the spirit of Christ:
as was graunted to Elias, in
the tyme of Ahab, kyng of Is-
rahell, as we reade the thyrde
boke of kynges, the xviii. chap.
That lyke tryall as was bee-
twene the sayde Elias, and all
Baals prophetes, bi the offring
of sacrifice, may be now openly
and only by the holy scriptures
written, after the trew litterall
sence: betwene one suche of the
elect in Christ & the whole mul-
titude of our markt ministers:
that lykewyse al the multitude
of them, nowe may confer their
lernyng together: or seuerally

whether thei lyst, & then to be o-
penly & plainly knowen & sene,
whether thei can shew the word
of God written after the trewe
litteral sence, for the cleare dis-
charge of their conscience, for
their doctrine & conuersacion,
ye or no: and if they can not, all
men ought to refuse & to dispise
their doctrine, how clerkely or
eloquently soeuer it be uttered:
and none otherwyse to accepte
them but as the mynisters of
the deuyll and the Beast, whose
marke thei beare. ii. Cor. xi. c.
Jude. c. d. e. And on ỹ other side
if the cõpiler hereof, a poore lay
man, & of small litterature, be
not able by gods assistaũce, only
by the power of the Spirite of
Christ, to shew the word of God
writtẽ in the true literal sence,

 both

both for the cleare discharge of his owne conscience & conuersacion, & also of all other that be regenerate in Christ, let it bee death vnto him. Wherfore in so muche as the people beyng present with kyng Ahab, conuerted, & confessed God, when they saw that he sent fyer from heauen to consume that Sacrifice which Elyas offred, & were ful certified that he alone was the true Prophet of God, and that Baals Prophetes beyng .cccc. wete all false teachers, because their Sacrifice which they had offred remayned whole vnbrēt. Howe muche more then nowe shoulde the worde of God written, be a sure vndoubted tryall in the playne literall sence for all Christen men to beleue, and

so

so therby also to knowe, who be the true ministers of the gospel of Christ, & who be the disceyuers of the people. Wherfore if suche tryall may be permitted in maner afore sayde, who so euer should then mistrust it to be a good & a sure tryall, & worthy to be beleued of all people, his blyndnesse were very wonderfull, because wee haue no certaintie of the truthe but by the holy scriptures as thei be written vnto vs, and by the gyfte of the holyghost. Wherfore if our marked men, hauyng much lernyng, had also the gyfte of the holyghost in them, as they haue not, it were not possible for any man to disproue their doctrine and conuersacion with the holy scriptures written, which wer

ordeyned & preserued vnto vs by the holy ghost. Wherfore the cleare confutacion of them and also of their doctrine & conuersacion, with the holy scriptures writen, by one man of small literature, shall manifestlye declare the incomprehensible power of God. Deuteron. xxxii. c. agaynste whom nothynge can preuayle, & in whose doctrine lyke as he that fulfylleth the whole lawe, & yet fayleth in one poynte is gyltye in all. James. .ii. c. So lykewyse he that hath a faythe to beleue parte of the holy scriptures in the literall sence as they bee writen vnto vs, & beleueth not all his faythe is vnperfecte. For Christ promysed not that any man should be saued for the belenig of parte

of the

of the gospell, but for the beleuyng of all thynges whiche he promysed therein, dooyng all thynges also in spirit which he cõmaũded in the establishment therof. mat. xxviii. d. Wherunto the promyse of euerlastyng lyfe is made, and not otherwise: for God doth abhor all vaine hope, Jeremy. ii. g. which is not established in a perfecte kaythe, wholly agreable vnto hys word Ephesians the. iiii. chapiter. c. Wherfore if we shoulde beleue any mans opinion to be good & godly doctrine, in any thynge more or lesse then is written within the holi scriptures, or in any thing contrarye to the true literall sence thereof, whereby shuld we know whose opiniõ we ought to beleue. For euery part

of the holy scripture spoken by the holigost. for our instructiō is of lyke aucthoritie. and may no more be altered from the literall sence in one place then in an other. But I speake not of the parables which christ spake to the hygh learned Scribes & Phariseys, the predesessors of our marked meu, to whom thei do succede in lyke power of the Beast, beyng of a long tyme ascended oute of the bothomlesse pit. Apoca, xiii. a. and. xvii. b. But I speake of the plain declaraciōs which Christ made of al parables to his Disciples: For he declared all thynges plainly vnto them. Mar. iiii. c. And so lykewise all other partes of the holy scriptures be euident and playne to all them whiche haue

the

the same gylte of the holyg hoſt, which the holy ſcriptures were ſpoken by. Jhon. xvii. c. d. Howe beit if any parte therof be alte= red from the true meanyng of the literall ſence, we are vncer= tayne what to beleue moze of it, foz because that then diuerſe men might make diuerſe inter= pzetacions, as thei haue doone in tymes paſt. And few of them agree one with another, & yet euery man coloured his opinió with the holy ſcriptures. And he that had moſt ſophiſtical con ueiaunce & tempozall power to maintain his opinion with all, was beſt beleued: So that our marked men hauyng the vppet hand, ſuppreſt the truth alway by terible impriſonmeute and death: Foz they made the fyer

to

to defend them agaynst al those people which professed the true religion of the gospel of Christ. Wherefore whosoeuer beleueth any part of their doctrine to be good & godly in any thig which is contrary to that that is writ ten within the holy scriptures after the playne literall sence thereof, is clearely destitute of al true beleke. For no man hath authoritie to alter the literall sence of the holy scriptures con= trary to ỹ other manifest scrip= tures written. For that was the inuention of the deuyll, and executed by our marked men, & other such his ministers: wher= by they deluded all people. For of the holy scriptures there is but one true sence which he is di= rectly & plainly expressed in the

letter thereof, beyng compared
together: so that ther is no part
of it repugnant one agaynst a-
nother. But because that natu-
rall men can not do that which
the scripture cõmañdeth in the
letter, therfore they beleue not
that the literal sence is always
true: For thei consider uot that
there is a new creacion by God
aboue nature, and ỹ euery man
whiche in Christ is a new crea-
ture. ii. Corin.. v. Chapiter. d.
shapen and fourmed in righe-
teousnesse and trew holynesse.
to the Ephesians the. iiii. Cha-
piter, c. And that thereby they
doo that which the letter of the
holye Scripture cõmaundeth.
For they vnderstande not that
Article of their faythe, that the
true catholyke people in Christ
do the

do the wyll of God by the power of the holy goſt. Jhō.iiii.c. And that onely by that lawe of the ſpirite of lyfe, Chriſt hath deliuered vs from the lawe of ſyn & death. Roma.viii a. Neither they perceyue not the deuiſion betwene the ſpirite & the fleſh, becauſe ỹ ſpirit of Chriſt is not in theim. For it is not poſſible for any mā to diſcerne the operaciō of that which he knoweth not of: Wherfore that was the moſt principalleſt parte of our markte mēs doctrine, to make the people to beleue that there was no ſuch ſpirite geuen vnto man wherby he ſhould remaine righteous alway in Chriſt, the Epiſtle of Jhon.iiii.a. Whiche is the moſt deuelyſh error that maye be, becauſe it breedeth a

doubte

a doubte in all them that be infected therewith, whether the Holy Scripture be true or not, beyng written by men hauyng but the very selfe same Spirite of Christ that all other reasonable people hath, whiche shall be euerlastingly saued in christ. Act. ii, f. the first Cozin. xii. b. Notwithstandyng in outward ministracion, the Apostles had power to doo that whiche other membres of the same misticall body of Christ can not doo: as in doyng of miracles, & other thynges. Lyke as in a corporal bodye, euery membre hathe not one office, neither one membre can doo the office of an other, neuertheles, euery liuely mẽbre of a corporall bodye hath lyke & kelyng in them. And euen so lykewyse

wyse euery membre of the mi-
sticall body of Christ hath one
spirite & one intelligence of the
worde of God and one purpose
of herte in all godlynesse, the
fyrst to the Corinthiās the xii.
chapiter d. Ephesians the.iiii.
a.c. Ezechiell.xi.d, and.xxxvi.k.
So that, aduisedly & willyngly
they dooe nothyng agaynst the
wyll of god. the Epistle of Jhon
the.iii.chapiter.b. Therfore the
holy Scriptures in the trewe
literall sence is sufficiente for
their outwarde-instruction in
all godly doctrine. For within
the letter of the New Testamēt
there is sufficient instruction
concernyng the true Religion
of the gospell, among all them
which beleue it to be true in the
literall sence. And who so euer
dothe

dothe not so beleue it, beleueth
noz knoweth nothynge that is
good. Luke. xvi. g. i. Tim. vi. a.
but may go loke foz vnwzitten
verytes among these vnnede-
full ministers oure Marked
Pzeesthod. Foz what lesse de-
uelish pzesūption is it to thinke
the holy scripture vnsufficient
oz vnperfect in the literal sence
foz all godly instruction, but e-
uen a playne deniall of Chzist.
Foz Chzist is included in the
wozde, and the wozd in Chzist.
Jhon, the fyzst chap. a. Where-
fozeto thynke the wozde insuf-
ficient, is to thynke Chzist is
insufficient, & also the holy gost
to be vnperfect, which wzought
alwayes in them that wzote it.
by whō also it hath ben alwaies
pzeserued, & shalbe to ỹ wozldes
ende.

ende. Jhō. xv. c. Act. i. a. Ro. x. d. Which scripture doth also manifestly & plainly declare vnto vs, that the Apostles leste nothynge vnwritten whiche was profitable to oure sayethe, but haue declared the whole coūsell of God, beyng nedefull for vs to know. act. xx. d. e. g. neuertheles lyke as wee haue promyses of mercy in Christ, so haue we warnyng by Christ. Math. xxiiii. Marke. xiii. Luke. xxi. that many should come in his name saiyng: I am Christ: & shoulde disceiue many. & cet. Wherfore note this, that Christ ment not that many shoulde name themselues Christ, as it wer by their proper names: but this worde Christ hath this signification, to be anoynted of GOD, or to haue

haue a godly power: for Jesus was anoynted of god: and had also the godlye power in hym. Wherfore he is called Jhesus Christ, an only sauyour anoynted of God, for the iustificacion of all his elect people from syn. Mat. i. So that all those men, which hath taken vpon them any parte of his office in remission of synne, saiyng they haue power geuē them so to do, hath in so saiyng said thei were christes theim selues, because they take that vpō them which was appoynted by GOD onely for Christ to doo. Neuertheless by the regeneracion of the spirite of Christ, all the electe people of God haue power to knowe & to declare whose synnes GOD hath forgeuen in Christ, & also whose

whose synnes he dothe retayne to iudgement. For the Spirite of Christ is the onely key of the kyngdome of Heauen, whiche was promysed to the kaythe of saynt Peters confession. Mat. xvi.c. For kayth is the gyfte of God & maketh vs righteous. And the gyfte of the holy ghost which is the Spirite of Christ, maketh vs perfecte bothe in knowledge and power to dooe the wyll of God in spirite. But kaythe of it selfe hathe neither perfecte knowledge of the holy Scriptures, neither power to doo that whiche the Scripture cõmaundeth: for that cõmeth onely by the gyfte of the holye ghost after kayth, sometime immediatly, as we reade. Act. x. g And of the good theife. Luke. xxiii. d.

Nota.

xxiii .d. and some tyme longe
after. For there were dyuerse
congregacions in the Apostles
tyme whiche were baptised and
receyued fayth in Christ, long
before they receyued the gyfte of
the holy gost, as we reade in the
Actes the .viii. chapiter. c. the
xix. a. Howe be it, their knowe-
ledge was alwayes vnperfecte
vntyll that tyme they were re-
generate wyth the Spirite of
christ. i. cor. iii. a. viii. a. For his
Spirite is the oyle whiche the
wise Virgins shal take in their
lampes of fayth, to meete with
the trwe Bridegrome Christ.
Mat. xxv. a. And is also ỹ oynt-
mẽt, which techeth vs all godly
knowledge. Ep. Jhõ. ii. d. wher-
fore. i. James. v. c. wold that the
people which wer diseased, shuld
be anoyn-

anoynted therwith, which oint-
ment cometh most comenly vpō
the elect people of God, by prai-
er in fayth, and by laiyng on of
handes of the electe ministers
of God in Christ, in lyke maner
as we reade, Act. viii. chapter. c
In which chapiter is also men-
cioned the requeste of one Simō
which offered the Apostles mo-
ney, to haue had lyke power to
haue geuen the Holy Ghoste to
whom he woulde, by the laiyng
on of his handes. Notwithstan-
dyng the Apostles refused hys
money, and also declared vnto
him that he had no part of that
ministraciō. Neuertheles synce
that tyme, our markte mōsters
hauynge the full power of the
Beast in theim, haue ordeyned
other thynges in stede therof to
minister

minister to sycke people, & aske ẏ ministers of Christ no leaue. And doo vse also to minister to theim in chyldhod, a certayne oyle or grease, which is cōmenly called the Confirmacion of their Baptysme, makynge the ignorant people to beleue that that is the gyft of the holy gost, lyke as Mahomet made the people to beleue that the holy gost in the lykenes of a doue. taught hym what doctrine he shoulde teache the people. Howbeit, the delusion of Mahomet ꝯ preestes now at this present tyme is not so muche to be merueyled at, as the delusiō of our markte men. because Machometes preestes doo liue according to their profession, & also their doctrine is agreable to those Scriptures

whiche bee wrytten vnto them: but our marked mē liue cleane contrary to the true professiō of the gospell, and contrary to the example of Christ, & of all his Apostles, & also ministreth crafty doctrine, cōtrary to the holy Scriptures wrytten. Wherfore the acceptyng of them as trew ministers of the Gospell, is not onely a declaracion of ignorance in godly knowledge, but also a declaracion of blyndnesse of naturall reason. For howe may reason conceyue truthe to be in them, in whome so muche falshed is founde. Wherefore what worldly affectiōs so euer we haue to them, we ought only to be ruled by the worde of God wrytten, vsyng them but lyke as natural mē do vse the mem-

bres

bzes of their naturall bodyes. For a natural man which hath rotten teethe in hys head, that dothe neuer rest from paynfull ache, wyll seeke a remedy: but if he canne haue none, he wyll haue hys rotten teethe drawen out of his head, rather then to haue all his bodye continuallye disquyeted. And euen so lykewyse our Marked men are lyke vnto rotten teeth: for they can not minister the woorde of God as they ought to doo. And as for the spiritual ache, which al godli people haue bi them, we see playnly that the hyghe powers haue soughte as muche the reformaciō of them as may be, & yet they be as craftye as euer they were, disguysyng themselfe

with sophisticall hipocrisy, either new or olde, as fast as euer thei did, & the deuyl is as familier with them as euer he was: Wherfore God send vs remedy of them shortly. Howbeit, most men be in lyke case with theim as women bee with their Parrottes: for women vse muche diligence to make theire Parrottes to speake, & yet with all their diligence. they canne not make them to talke so reasonabli as a resonable creature can. And no more can no man make those ministers which be onely appoynted by mē to declare the true meanyng of the woorde of God, so playnly and truly as it ought to be, whatsoeuer be deuised for them. For the true vnderstandyng of the holy scriptures

tures is as dyffuse to theim, as the wordes of a claſped booke, which no man openeth. Eſaie. xxix.c. For God hath ſent them ſtrong deluſiõ, that they ſhould beleue lyes, becauſe they receyued not the loue of the truthe, but had pleaſure in vnrighteouſneſſe. ii. Theſſ. ii chap. c. For they ar cloudes without water & trees withoute fruyte at gatheryng tyme, beig twiſe dead. wherfore god ſhal plucke them vp by the rootes: For they are lyke the ragynge waues of the ſea, fomynge oute theire owne ſhame: They ar the wandering ſtarres, to whome the myſte of darkeneſſe is reſerued for euer. Jude. d. For in ſo much as God promyſed but one Jheſus to be Chriſt. Gala. iii. c. A full ſatiſfaction,

faction, redemption and iustification of all his electe people from synne. Ebrues. x. c. As is before mencioned, all men may see and perceyue playnly, what shameles Antechristes all our Marketmen bee, whiche haue taughte the people to beleue in others satisfactions, other iustificacions, and other remissiō of syn, denying also the power of the Holy Ghost, saiyng that the spirite of Christ was insufficient without outwarde learnyng, to discerne the true meanyng of the holy Scriptures, when the electe people of God dyd heare them or reade them, whiche is an open blasphemy of the holy goost, which Christ saith shall neuer be forgeuen. Mat. xii c. Marke. iii. b. Luke. xii. b. Wherfore, whosoeuer trusteth

vpon their conuersion, sheweth himselfe to mistrust the trew literall sence of the holy scriptures spoken by Christ, & written for our instruction. For lyke as God is mercifull, accordyng to his promyse, so is he righteous accordyng vnto his worde, and thereby shall iudge the worlde. Jhon. xii. g. And by his worde declareth also al thinges nedefull to be knowen to his people before it come to passe, Amos. iii. b. xiiii. d. Whiche the worlde cānot perceyue. For what worldly man in the Primatiue Church dyd beleue that it was the wyl of god, that al his elect people in Christ, should be persecuted & hated of all nacions of men, vntyll that tyme wherin God wyll glorifie the gospel: whiche tyme is also manifestly

declared in the holy scriptures, both by the Prophetes and also by the Apostles, neuertheles all worldly people bothe learned & other, are as ignoraunt therof, as the hygh learned Scribes & Phariseis were of Christ. For the deuyll being chaunged into the likenes of an Angel of light hath geuē his power vnto marked men hys ministers. Apoca. xiii. a. By whome all earthely people haue bē disceiued, whose incorporacion and power, the holy scripture calleth the beast, because the spirituall whore of Rome, which corrupted all the people of the earth with her fornicaciō, dyd syt vpon their doctrine, & was maintayned therby Apo, ca. xvii. a. Whose abhominacion God hathe disclosed

to

to dyuerse kynges and hyghe powers, and hathe put in their hertes to abhorre & dispyse her. Neuertheleſſe they haue geuen her kyngdome and power vnto the Beaſt, vntyll that tyme the wordes of god be fulfilled. Apo. the. xvii. d, That is nowe in the dayes of the voyce of the seuẽth Angell, whiche begynneth to blowe, in which tyme, the mi-ſtery of God ſhalbe openly pub-lyſhed, as he preached by hys ſeruantes the Prophetes. Apo. x. chap. b. That is, that the elect people of God ſhall onely with the ſpirite of Chriſt & the worde of God written, clearely con-fute and confound the abhomi-nable cauteilous delusion of all markte men. ii. Theſ ii. chap. b. Whoſe power aſcended oute of

the

the bothomlesse pytte, and shall nowe be distroyed with all the glory therof: for the whole beast shall be taken and confounded and come to nought, Esaye, the xxviii. a. and the Apocalipses the. xix. Chap. d. So that they shall be hated and abhorred of all flesh. Esaie. the. xxvi. g. For the tyme is come that God wyll vtterly distroye theim, because they haue distroyed the godlye people of the earth, the Apoca. the. xi. chap. d. Wherfore they shal be cast into the great wyne fat of the wrathe of almightye god. Apo. xiiii. d. For their cautelous delusion shall preuayle no longer, but shall be vttered to all men, the seconde of Tim. the seconde Chapter, b. For the lyght of Israell shal be the fier,

and

and his Sanctuary shall be the flame, and it shall kyndle and burne vp his thornes & bryers in one day, Esaie x. d. That is, that the spirite of Christ, which is the onely true lyght of all the electe people of GOD, shall so lyghten and kyndle knowledge in his electe high powers & ministers, that with the holy scriptures written, whiche is their onely sanctuary, thei shal clerely confute and confounde all imaginacions of Marked men, which is signified by the bryers and thornes, because thei be the most noious & vnprofitable trees that groweth, lyke as Marked men be the most falsest and deuelish people that lyueth. And where it is said that they shalbe burned in one daye: that signifieth that they shall be vtterly

confoũded now at this p̄sent tyme, in the appearaunce of the second comyng of Chr̄ist, accor-dyng to the saiyng of s. Paule, ii. Thess. ii. chap. b. And also a-greyng to the other scriptures before mẽcioned in that behalf, so that iniquitee shalbe taken a way out of the earth, and right-eousnesse shall reigne amonge the people, the .iiii. of Esdras xvi. e Psal. xlvi. b. lxxvi. a. For God sayth by the Prophet, Esai ii. chap. a. and Micheas .iiii. a. In the later dayes it wyll come to passe that the hyl of the Lor-des house shall be set vp hygher then any moũtaynes or hylles: yea, the people shall p̄ease vn-to it, and the multitude of the Gentyles shall hast theim thy-ther, saiyng: Come let vs go vp

Ioyfull tyme.

to the

to the hyll of the Lorde, and to the house of the God of Jacob, that he may teach vs his ways, and that we may walke in his pathes. This shall the Heathenysh markte men see, and be ashamed Micheas.vii.c. For the earth shalbe full of the knowe=ledge of the Lordes honor, Abacuc.ii.c. And all the Ilandes of the people shall worshipp him euery man in his place. Sophony the.ii.c. And God wyll make his people to haue a good name and a good reporte amonge all people of the earthe, Sophony. iiii.d, Therfore thus sayth the Lorde of hostes: let your handes be strōg, you that now here these woordes by the mouthe of the Prophetes, and be lyuynge in the earth in those dayes. Za=

Nota

chary

chari. viii. b. For the power only of the spirite of Christ shall reigne ouer al the earth, so that ther shalbe none other sauyour named vpon the earth but only Christ. Wherfore men shall go about the whole earth, as vpon a fielde. Zacharye the. xiiii. chapiter. c. And as for all rule, power, and myght that is vnder heauen, it shall bee geuen to the holye people of the moste hyghest, whose kyngdome is euerlastynge. yea, all powers shall serue and obey hym, Danyell the. vii. Chapiter. g. For God wyll make his people glorious for euer and euer, and ioyfull thorowoughoute all posterities. Esaie. lx. c. Thus shall the hand of the lorde be knowen amongest his electe people, and his

his indignation among hys e-
nemyes, Esaie .lxvi. e. For all
maner of people which by grace
haue gotten the victorye of the
beast, & of his image and of his
marke, & of nombre of his name
shal syng the song of Moses the
seruaunt of God, and shall also
syng the song of Christ, saiyng:
Great and mercuilous are thy
workes, lord God almigty, iust
& trew ar thy wayes, thou king
of sayntes, who shall not feare
the, o lord, & glorify thy name,
Apo xv.a. For al thendes of the
world shal remembre them sel-
ues, & be turned vnto the lorde,
& al nacions shal worship before
hi, Psal.xx.k. Wherfore, be glad
ye righteous and reioyce in the
lorde, & be ioyfull all ye that be
of a true hert. Psalme. xxxii.c.

For

For the Temple of God shalbe open, and the Arke of his Testament seene therin. Apo.xi.d. That is, that the people shall conuerte to the Gospell. & haue cleare conscięce to god, hauyng his worde for a wytnesse, which is the Arke of Christes Testament. For vnto theim whiche haue the Lorde before theire eyes, strength shalbe increased Esay.xl.g. Wherfore God sayth also by the Prophet Esay, to all Yarkte men, the.xli.k. Stand at your cause, and bring furthe your strongest grounde, & shew openly what scriptures ye hane in the true literall sence, to defende your doctrine and cõuersacion with all. For your subtyl argumentes maye take no longer place, because the scripture

sayeth

sayeth, the fyrste of Timothie the. vi. chap. d. your study therin is a false science and nought, and so be al you that vse it, in any thynge concernynge the doctryne of the holye Scriptures. Wherfore nowe shewe your selues as cõfirmable to the plaine truthe of the holye Scriptures written, when ye shall fortune to comen thereof, as the deuyll your fyrst prouincial dyd, when he was confuted by christ, mat. iiii. b. For in so muche as he beyng the aucthor of that profession of your incorporacion, dignitee, and power, confessed the truthe of Christ & of his Apostles. Mat. viii. d. Luke. viii. d. Actes. xvi. d. after that he was ones confuted with the scriptures written. Be not you no lon-

get moze comberous and obsti-
nate agaynst the truthe therof
now, then the deuil was at that
tyme, and alleged other thyn-
ges to be ment in the holy scrip-
tures, then is expressed in the
true literall sence therof. For if
ye do, all men wyl know shortly
that you ar worse, & moze wor-
thy of condempnacion then the
deuyll is: for belyke he had not
so muche falshed, or els he was
not so folysshe when he tempted
Christ by the scriptures, to al-
lege other meanynges therin,
then was expreste in the letter
therof: neither he defended not
his owne imaginaciõs agaynst
the holy scriptures written, as
all you markte men haue done
a longe tyme. Wherefore nowe
frõ hencefurth suffer the people
of

of God, wholly to pourge oute
your olde rottē leuen, for other
wise we can not be new dowe in Absolucion
Christ: for a lytle of your leuen
sowreth a great peece of dowe. i.
Corin. v. b. For your salte hathe
lost his saltnes, wherfore there
may nothing be seasoned there-
with: for it is neither good for
the lande, nor yet for the dong-
hyll. Luke. xiiii. g. That is,
that all you markte men which
haue taught and affirmed doc-
trine agaynst the power of the
spirite of Christ, whiche all the
electe people of God dothe re-
ceyue, shal not be forgeuen, nei-
ther in this lyfe, nor in the lyfe
to come. Mat. xii. d. Mark. iii. d
Luke, xii. cha. b. Which is ment
by youre salte that hathe loste
his saltenesse. And where the

Scriptures sayeth, that it is neither good for the lande, nor for the donghyll. By the lande is signified, doctrine for the people: and by the donghyll, is signified tempozall wozldly businesse: so that your doctrine & counsell is not good nor meete to be receiued amõg the people, neyther in the doctrine of the gospell for their instructiõ, neither yet in tempozall matters: For Chzist sayth, Mat. v. b. It is good for nothynge, but to be cast out and trodden downe of men. For who so euer sauozeth any of you, which blasphemeth the spirit of chzist, is a partaker of your yll. ii. Epist. of Jhon. c. Wherfoze God cõmaundeth all his electe people to departe out of your company, & to seperate them

themselues clearely from you, and not to touche any of youre vnclennesse. Esaie. lii. c. ii. Cor. vi. c. the first. Timo. vi. b. Apo. xviii. b. For your shame shall be discouered, and your preuye abhominable delusiō shalbe sene. For God wyll aduenge hym on you, and wyll shew no mercy to you, as he doth to other people, Esaie. xlvii. a. For you are the people whom god hath appointed to his wrath, within the Ilādes of this part of the world, wherby the name of the Lorde myghte be feared, Esaie. lix. b. Wherfore we ought to haue no more in nombre of you, to remayne as ministers of the gospell, but euen so many as Elias suffered of Baals Prophetes to liue when he had confounded

them

them, by offeryng of Sacrifice, the thyrd of the Kynges. xviii. g Howe be it, it is to be thought, that Baals Prophetes had not so much sophisticall conueiance to make theire excuse at that tyme, as you Markte men haue now, ozels subtyll excuses were les regarded at that tyme, then they be nowe: foz your abhominacion & crafty delusion, do the farre excede, and is much moze then hath ben found in any maner of people, synce the begynnyng of the woz1de. The particulers partly wherof, by Gods assistence, shalbe moze playnly expzessed in another booke here after this. Finis.

7 AU 55

The wozde of the Lozde remayneth foz euer.

God saue the Kyng.

my Lord Protector, the Nobilitie, and all those, which vnfainedly loueth the gospel: The grace of our Lorde Iesus Christ be with vs all. Amen.

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